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Department of the Army
Pamphlet 165-15

Religious Activities

Moral Leadership/Values: Responsibility and Loyalty

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15 December 1986



FOREWORD

Moral Leadership/Values

The Army Chaplaincy's Moral Leadership Program seeks to identify and teach those aspects of American values which are the moral foundations of dedicated citizenship and character development. This introduction points out the sources and effects of moral leadership without being sectarian, chauvinistic or apologetic. Instructors should study this statement as a starting point for their understanding of the moral infrastructure of our society. They must keep the prime objective of this training firmly in mind. That is—to assist the commander in the exercise of civic, ethical and professional responsibilities, and to promote healthy mental, moral, and social attitudes in the personnel of his or her command.

It is necessary to look beneath the surface of changing events to find the values that constitute and sustain the moral heritage of the United States. It is commonplace to point out that our country is a land of great difference and rapid changes. It is more important to stress the fact that there is a strong unity in the nation. Americans of all national origins, colors, classes, regions, and creeds have something in common: a set of values and a moral heritage. This heritage is a clearly expressed body of ideals about human relations which are essentially principles of social ethics that have been hammered out in the nation's history by peoples of differing interests and backgrounds. This social ethic has been a unifying element between various personal, philosophical, and religious conceptions of morality practiced in the nation.

Our moral heritage is that consensus of values that preserves and nurtures the whole complex of institutions and human relations which make up our national life. It is taken for granted that the consensus of values in any given society is in a constant state of transition and adjustment, and that individuals interpret, validate, and apply these values in a variety of ways. This is especially true in the United States because of constant changes that take place in our pluralistic culture. But all is not flux, because beneath the change there are abiding principles which deal with the fundamental goals, rights, and responsibilities of both individuals and groups in the nation. These principles point to the moral basis of our society which is the subject matter of the Moral Leadership Program.

Moral and human development is basically defined in terms of such democratic ideals as: the essential dignity of the individual, the basic equality of all persons, and certain rights to freedom, justice, and fair opportunity. These ideals find expression in the nation's early struggle for independence. These principles are written into the Declaration of Independence, the Preamble to the Constitution, the Bill of Rights, and the constitutions of the various States. In reality these ideals have become the highest law of the land. The Supreme Court acknowledges them when it declares what is constitutional and what is not. They have been elaborated upon by the nation's outstanding thinkers and leaders. In past national crises, they have been the foundation of national morale. It is certain that these ideals will perform the same function in both peace and war in the future.

At a deeper level we find that these democratic ideals of the nation rest upon specific moral principles which are a part of the consensus of values in our society. The dominating ideals of equality, freedom, and justice rest upon such moral axioms as: every human being is born with innate rights to life, liberty and the pursuit of happiness; every person has an inherent dignity which must be protected by the full force of law in a democratic society; everyone is endowed with freedom of choice; people have the capability to discern the difference between right and wrong. This ability to discern between right and wrong makes one a responsible being.

The moral heritage of the United States is older and wider than the country itself. With minor variations it is the common creed of all people who are trying to practice democracy. Until a few years ago many people believed and taught almost exclusively that our system of government and society was the high water mark of the just and humane ideals of Western civilization. It was correctly pointed out that the immediate historical roots of our ideals were the belief in equality and the right to liberty enunciated in eighteenth century Enlightenment philosophy, the Western ethical assessment of individuals as responsible moral beings, and the concept of "government of laws, not of men" in English legal tradition. Recent thought regards this as a much too narrow interpretation of historical origins, and makes an excellent case for the hypothesis that the ideals and moral principles cherished by us are in fact rooted in the whole human historical enterprise. What is distinctively ours is the way these human values have been achieved and mastered by our diverse population.

Soldiers who understand that the moral foundations of the United States are also the aspirations of all humanity not only have a clear basis for loyalty to our nation, but also have a means of communicating with the hearts and minds of different peoples. Ordinary soldiers, grounded in moral values, can become solid leaders.

The chapters which follow are furnished as resource material for classroom instruction in *Moral Leadership/Values*. Suggestions for use of the materials are outlined in the "Notes for the Instructor" and the lesson plans in each chapter.

Religious Activities

Moral Leadership/Values—Responsibility and Loyalty

Applicability. This pamphlet applies to the Active Army, U.S. Army Reserve (USAR), and the Army National Guard (ARNG). Specifically, this pamphlet is furnished as resource material for chaplains' use in classroom instruction in moral leadership and values.

Impact on New Manning System. This pamphlet does not affect the New Manning System.

Interim changes. Interim changes to this pamphlet are not official unless they are authenticated by The Adjutant Gen-

eral. Users will destroy interim changes on their expiration dates unless sooner superseded or rescinded.

Suggested improvements. The proponent agency of this pamphlet is the Office of the Chief of Chaplains. Users are invited to send comments and suggested improvements on DA Form 2028 (Recommended Changes to Publications and Blank Forms) directly to HQDA (DACH-PPDT), Washington DC 20310-2700.

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Chapter 1

Notes for the Instructor

1-1. General information

a. The materials in this pamphlet and the supporting training aids are aimed at the chaplain instructors who will lead these classes. This means that the chaplains will have great flexibility in developing the subject. They should strive for dialogue and maximum participation by all members of the class. They should feel challenged to develop the topic to meet the needs of their particular situation.

b. The materials should be enlarged and enlivened out of the instructor's own knowledge and experience. He or she may use the reading list at the end of each topic both for professional enrichment and as a source of materials to be used in the preparation of lesson plans. Instructors can be selective in what is taken from the suggested material.

c. The materials in this pamphlet are designed to encourage active student participation in moral leadership classes. The following educational guidelines should be foremost in instructors' minds in preparing for each class period.

(1) Instructors should use their knowledge and experience so that they serve as catalysts in the learning process.

(2) Instructors are primarily resource persons and, as such, should consciously plan to involve the students in the learning process by drawing out their understanding of the basic ideas of each topic.

(3) The ideas of individual students should be used as a means of helping their peers grasp the moral leadership insights involved in the discussion.

d. The materials in these lessons do not present exhaustive or definitive answers to questions inherent in the topic. The question and answer arrangement of the resources, rather than a lecture-oriented format, is designed to involve the students in a discussion with each other and the instructor.

e. The content of these materials deals with that consensus of values that preserves and nurtures the whole complex of institutions and human relations that make up our national life, and above all the soldier's life in a military unit. (See Forward.)

1-2. Content

Chaplain instructors have a responsibility to avoid any action which would tend to confuse this training with religious instruction. Specifically, they will not, under any circumstances, use scheduled training periods to deliver a sermon, to sermonize parts of the topic, to upbraid troops for nonparticipation in chapel programs, to show religious films or to expound their own personal theological views.

1-3. Reference materials

The United States Army provides basic regulations and guidance for instructors. Chaplains should become familiar with *these references* before they undertake the responsibility of classroom teaching. Read especially FM 21-6, "Techniques of Military Instruction."

1-4. Methods of instruction

Chaplains should think through the questions in the material and relate them to the situation in which the instruction is given.

a. *Conference Method.* This is essentially a form of group participation based on questions and answers. Instructors will find discussion questions in section I (Outline) of each chapter, for them to modify and relate to the situation in which the instruction is given. Instructors will attempt to engage students' minds, to open up avenues of thought which reinforce positive actions. Instructors should be prepared to have more questions that can be used in one session. When there is a lively discussion in the group, permit it to continue as long as it is fruitful. The function of the review at the conclusion of the conference is to clarify and summarize the essentials of the group discussions and allow instructors to indicate conclusions related to the topic.

b. *Committee Method.*

(1) Have the three persons seated to the extreme right of the first row form a committee with the three persons behind them, in the second row. The next three will form a committee with the three behind them. Having completed the formation of committees in the first row, carry on the same procedure with the third row. Progress as rapidly as possible, asking those seated in odd-numbered rows to form committees of approximately six persons with those seated behind them.

(2) Each committee will select one person to serve as chairperson.

(3) Instruct the group that each committee will discuss the problem presented and inform their chairperson of their opinion in order that he or she may answer the question with either "yes," "no," or "don't know."

(4) Present the question. This may be done by reading it, writing it on the blackboard, or by distributing sheets on which the question has been stated.

(5) Allow 3 minutes for discussion by the committees in order that they may instruct their chairpersons as to their response to the question.

(6) Take a poll of the chairpersons. Record on a blackboard or by some other method the number responding "yes," "no," or "don't know."

(7) After the poll has been taken, obtain from one or more of the chairpersons responding with "yes" the reason for their answer. Also obtain the reason for the response of "no." It might be very instructive to discover the reason for the response "don't know."

(8) Sum up the discussion. The summary may be in the words of the text or illustrations from the text.

(9) Allow approximately 10 minutes for the discussion and summary.

(10) This method will permit discussion of three or more situations. Use as many as possible in the time allotted.

c. Lecture Method. This is the least effective method of instruction. Words are abstract symbols and only one of the physical senses is employed by the student, that of hearing. The lecture method should be used only when the class is too large to make the conference or committee method practical. Large classes provide an excellent opportunity to use the skit as a way of gaining the interest of the students.

1-5. Preparation of lesson plans

Instructors must prepare a lesson plan from the resource materials provided in each chapter. The lesson plan should be personalized and adjusted to the needs of the local situation. Consult FM 21-6, "Techniques of Military Instruction," in preparing this lesson plan. The following is the recommended procedure for preparing a lesson plan which uses the resource materials and the creative abilities of the instructor in order to meet the standards of professional instruction.

a. The objectives of each lesson are listed in the Introduction of the Lesson Plan, section III, of each chapter and will be the guidelines for developing the lesson.

b. Decide upon one of the recommended methods of instruction: conference or committee.

c. Use the materials in section I (Outline) and section II (Instructor's Resource Material) to complete the Lesson Plan format outlined in section III of each chapter.

d. Select and integrate the appropriate training aids into the lesson plan to support the instruction. Consult section IV (Instructional Aids).

e. Make a determination of the support requirements for the instruction on such matters as tools, equipment and materials, personnel, and transportation requirements.

1-6. Training aids

The training aids available to support instruction are listed and described in section IV of each chapter. Instructors are also encouraged to consult the "Film Ministry Guide" of the Chaplain Board for other appropriate films. This Guide is updated regularly; newly acquired films may be more appropriate than those listed in each chapter.

1-7. Instructor attitudes

It is essential for the instructor first to establish rapport with the audience. If soldiers are to participate freely in the discussion, they must have a degree of trust in the instructor. Toward this end the instructor must establish some "ground rules" for the class. He or she can state that there will be a democratic spirit throughout the entire session in which expression of honest feelings and opinions by all will be encouraged. He or she will personally respect the opinion of every person, and see that the group develops the same consideration. Verbally and by actions, instructors should show that every individual who becomes vulnerable by sharing feelings and opinions with the group will be treated with dignity and respect. Such sensitive treatment of the people in the group will show true democracy at work and will model effectively the ideals being taught.

Chapter 2

Responsibility: Moral Ownership

Section I

Outline

2-1. Discussion of topic

Responsibility is a fundamental *value*. It is a person's ownership of his or her personal actions. It involves acknowledging the deliberate, moral choices one makes in life. It involves acting on those choices.

2-2. Teaching points

- a. *Basis of Responsibility.*
 - (1) External—Law.
 - (2) Internal—Conscience.
- b. *Taking on Responsibility.*
 - (1) Knowledge and training.
 - (2) Decisions.
- c. *Personal Responsibility.*
 - (1) Capacity for good—What I *am*.
 - (2) Personal maturity—What I can *become*.
- d. *Diminished Responsibility.*
 - (1) Fear and force.
 - (2) Ignorance and passion.

2-3. Introduction

a. In growing up, a child quickly learns ownership for his or her actions. With the beginning of formal education, a young person learns that advancement in school demands responsibility. Whatever career follows will impose further responsibility. The entry into marriage and subsequent parenthood add further obligations. Any professional commitment is demanding. Today, more and more young men and women are entering the Army of the United States. Some will make their Army service a lifetime vocation; others will serve for a limited period with the intention of returning to civilian life and further education. Young people entering the Army are bound by an oath of responsibility. Thus, responsibility is a value which gradually improves a person's character throughout life.

b. Two main principles govern responsibility.

(1) First, everyone if imbued with a conscience which should function as the internal norm for one's manner of acting.

(2) Second, in every walk of life, soldiers are encompassed by laws (rules, regulations, mandates, commands, orders) which are the external norms of morality. Conscience and law are the bases of one's responsibility.

c. Taking on responsibility demands knowledge and training. Every day should be a continuation of education and, therefore, a learning experience. With the growth and development of knowledge and training, responsibility should become more valued, more inter-

nalized—the director of one's actions.

d. Responsibility gradually becomes incorporated in character; it becomes a very personal attribute. We all have a capacity for good and a propensity towards evil. What we become will be based partially on our ability to mature in a responsible manner.

e. Responsibility is sometimes diminished because of particular circumstances. Fear and force can be so overwhelming that one is prevented from acting responsibly. In addition, for some people ignorance is sometimes invincible; for others, passion is capable of supplanting reason.

2-4. Explanation

a. *Conscience and Law.*

(1) Conscience is the internal basis of responsibility.

Question: Has your conscience ever told you that you were wrong, or kept you from doing wrong?

Discuss: Encourage soldiers to cite examples from their own experience, particularly examples from within military life such as lying, cheating, etc.

(2) Law is the external basis of responsibility.

Question: Have you ever missed a formation, hunted out of season, or been guilty of driving while intoxicated (DWI)? What were the consequences?

Discuss: Consequences of these actions.

b. *Knowledge, training and decisions.*

(1) Knowledge and training increase ability and confidence.

Question: What have you learned by past mistakes?

Discuss: How past mistakes can contribute to present and future responsibility.

(2) Decision: With proper education and training, more responsible decisions should be made.

Question: What are some of the worst decisions you have made since coming on active duty?

Discuss: How have you dealt with these decisions later on?

c. *Personal responsibility each of us has.*

(1) A great capacity for good.

Question: What good decisions have you made that caused you to feel proud when you looked into the mirror the next day?

Discuss: It takes courage to stick to a truly moral decision.

(2) Personal maturity. A truly mature person will be totally responsible, owning his or her choices and actions.

Question: What is the difference between "muddling along" and "ownership" as they relate to responsibility?

Discuss: Moral people are those who consciously choose what is right and good (ownership); they don't just drift through life (muddling along). Then they act on the basis of what they have chosen morally.

Question: Do age and promotion guarantee maturity?

Discuss: The importance of sound leadership in nurturing responsibility.

d. *Diminished responsibility.*

(1) Fear and force can be destructive.

Question: How does rape subvert responsibility for both persons?

Discuss: The victim of rape lives in the prison of fear, where responsibility is difficult to exercise. (Note: This subject may be too emotional for some units.)

(2) Ignorance and passion can cloud responsibility.

Question: Is ignorance of charge of quarters (CQ) duty an excuse?

Discuss: Two soldiers engage in pre-marital sex with a resultant pregnancy. What responsibilities does the male soldier have?

2-5. Conclusion

Of necessity, soldiers must be responsible individuals. Conscience and law form the main bases of responsibility. With continued knowledge and training, soldiers should be able to make responsible decisions. Our innate capacity for good should develop with our personal maturity. Fear, force, ignorance and passion frequently undermine responsibility. A responsible soldier is a good soldier.

Section II

Instructor's Resource Material

2-6. Introduction

Note to the instructor: The lesson plans in this pamphlet discuss films. Instructors may or may not wish to use this material, depending on factors such as personal appeal, student sophistication, and VCR film rental availability—for film clip illustrations.

In 1985, two commercial films were produced which tackled the problem of moral responsibility. Both films have been box office successes.

a. "The Emerald Forest" is based upon a true incident and was filmed by director John Boorman in South America. An American engineer is assigned to a primitive site and is accompanied by his wife, young son and daughter. One day the lad wanders off and is kidnapped by aborigines. He is reared and educated in the tribal ways of the Indians. After years of searching, the engineer finds his teenage son. Using his acquired skills, the young warrior saves his father's life. Then the son returned to the tribe after a fierce battle with his conscience. His reasoning is based on his loyalty to his adoptive people who have reared and educated him.

b. "The Official Story," produced in Argentina, won world-wide critical acclaim. An affluent couple has an adopted 5-year old girl to whom they are completely devoted. It comes to light that the child could well be the natural child of a woman executed by the police for leftist activity. The adoptive mother searches her conscience, determined to know the truth. Her husband prefers to let things remain as they are. The wife's restless search leads to a painful conclusion; she decides to exercise moral responsibility by giving up the child to her relatives, even though it means personal loss.

Question: How many of us would act as this woman did?

c. We as soldiers are faced with moral dilemmas on a recurring basis. Normally the situation will not be so traumatic as leaving our natural family or giving up a beloved child. But we choose to make moral decisions for which we must be responsible. Ownership of our actions is our responsibility.

2-7. Explanation

a. *Basis of Responsibility.*

(1) Conscience is the internal guide of morality. It is part of our basic make-up. As our body grows, conscience should develop. There are several variations or types of conscience:

(a) *Certain:* One is able to ascertain with moral certainty that he or she is performing a good or a bad action.

EXAMPLE: To report for a formation on time is a wise action. To leave a duty station unattended could be disastrous.

When our conscience is certain. We must act.

(b) *Uncertain:* Inability to know if something is right or wrong.

EXAMPLE: To leave a sick soldier unattended to report for duty. Conscience must be resolved before we can act.

(c) *Tender:* Very sensitive to our way of acting.

EXAMPLE: To fail to acknowledge a soldier of your own rank who is across the street and who doesn't even notice you. You worry about it all day.

(d) *Hardened:* Nothing phases us; everything goes. We rationalize that action is good.

EXAMPLE: A soldier constantly uses dirty language. He or she rationalizes that others wouldn't understand anything else.

(2) Law is the external guide of morality. It is dictated by the society in which we live. Every group is governed by rules and regulations. In acting contrary to the law, one often pays a penalty. Let us look at some basic types of law:

(a) *Army:* Rules and regulations governing members of the Army of the United States.

EXAMPLE: Living off post is a privilege, not a right. If a soldier violates this privilege by constant tardiness, he or she can be moved on post.

(b) *Civil:* Laws governing the state or country in which we live.

EXAMPLE: An individual charged with DWI can have his driving privileges revoked, be subject to a fine and even imprisonment.

(c) *Penal:* Only if I am caught in breaking a law, will I be punished.

EXAMPLE: Hunting out of season, speeding, DWI, and drug abuse. (*Note:* Heavy fines and sometime imprisonment have followed. The Army has been known to take disciplinary action in many instances.)

(d) *Church:* Rules and regulations govern each faith group:

EXAMPLE: Christians worship on Sunday; Jewish people observe Saturday.

b. Taking on Responsibility.

(1) Knowledge and training increase our ability to take on responsibility. Through our mistakes we can learn to be more attentive and thus more responsible.

EXAMPLE: The 1st Sergeant tells a soldier to clean his or her dirty weapon—and assigns someone to supervise. The soldier becomes more responsible.

(2) The decision to act follows our assimilation of all known facts.

EXAMPLE: A soldier decides to get into step if he or she wants to excel in the Army.

In the 1950's, William March wrote a provocative novel which dealt with taking on responsibility. His book was entitled *The Bad Seed*. Rhoda Penmark is a beautiful, precocious child, 8 years old, who murders three people to advance her cause. She drowns a classmate for a coveted award; pushes an old woman to her death so as to be the recipient of her jewelry; and locks the janitor into a blazing room because he knows her secret. Her father is away on duty as an Army officer. When her mother is confronted with the overwhelming evidence of her child's crimes, she makes a decision. She poisons Rhoda and then shoots herself. Ironically, neighbors hear the shot and rush the daughter to the hospital. The mother dies; the child lives.

Using her knowledge, the mother makes a decision which completely backfires. Poor decisions can lead to utter chaos.

Question: What would you have done?

c. Personal Responsibility.

(1) Our capacity for good is often limited by our inability to cope with responsibility. We go through life with the potential for growth.

EXAMPLE: A soldier of great potential is sent to an Army school for advanced training. He or she will not get involved in the course, performs indifferently, and is eliminated from the class. This is irre-

sponsible on the part of the soldier. The persons who "got away" with irresponsible behavior in high school are "done in" by the same behavior in the Army.

(2) Personal maturity is arrived at only for those who want to become someone better than they are.

EXAMPLE: A soldier works far above potential and graduates from advanced schooling because of dedicated responsibility.

In the middle 1950's and during the 1960's, William Golding's *Lord of the Flies* was required reading in many high schools and colleges. Its main thrust centers on personal responsibility. A plane carrying a group of English school boys (ages approximately 8 to 14) crashes on a deserted island. All adults as well as the pilot are killed. Leadership is quickly set in place and a strikingly handsome lad, Ralph, is chosen titular head of the island. Initially all is serene. But soon jealousy and rivalry erupt and childish goodness gives way to evil. Two of the boys are killed, due to the weakness of Ralph's leadership. As they are being rescued, Ralph breaks down and cries over the loss of his innocence.

Ralph is a good person who succumbs to peer pressure. Rather than holding his ground, he is bullied into relinquishing his authority. With the death of his friends, he realizes his weakness and admits it. He "owns" his leadership problems. For him, some sense of maturity has thus been achieved; for others, complete moral disintegration ensues.

d. Diminished Responsibility.

(1) Fear and force are able to alter moral responsibility.

EXAMPLE: A wife is sexually, physically and mentally abused by her husband but is afraid to report him to the police or confide in her friends because of fear of retaliation and death.

Farrah Fawcett played an abused wife in a TV play, *"The Burning Bed."* After years of fear and force exerted against her by her husband, she retaliated and set fire to her husband's bed while he slept.

(2) Innocence and passion can cloud moral responsibility.

EXAMPLE: A Hispanic soldier misses a formation because of his or her inability to understand English.

Theodore Dreiser wrote one of the greatest of all American novels in 1925. *An American Tragedy* is based on an actual criminal case which took place in the Adirondack Mountains in New York state. Clyde Griffiths belongs to a fundamentalist missionary family in the mid-west. Breaking ties with his family, he journeys East to encounter adventure. His uncle offers him lowly work in his factory and none of the social amenities of his home. Roberta Alden, a factory co-worker, becomes his paramour. Complications arise when Clyde is finally

incorporated into his uncle's family and he falls in love with socialite Sondra Finchley. Roberta is pregnant and demands marriage. Clyde takes her for a boat ride, knowing she cannot swim and planning to drown her. He regrets his decision and as he asks her forgiveness, the boat capsizes and she drowns. He is convicted and sentenced to death on the contention that he plotted murder in his heart.

Question: Is the thought father to the deed?

2-8. Review

Moral responsibility is arrived at through moral ownership. Conscience and law serve as the foundations of our actions. Our advancement in knowledge and training enhance our decision-making ability. When we are able to make knowledgeable decisions, we take on responsibility. Responsibility is a personal attribute; one's growth in goodness and self esteem result in maturity. Fear and force are able to alter moral responsibility, whereas ignorance and passion can cloud this responsibility. When a soldier raises his or her hand in oath, it is a commitment—a commitment to responsibility.

2-9. Suggested reading and viewing material

a. Novels:

- (1) Dreiser, Theodore. *An American Tragedy*, New York: The New American Library, Inc., 1964.
- (2) Golding, William. *Lord of the Flies*, London: Faber and Faber Limited, 1972.
- (3) March, William. *The Bad Seed*.

b. Films:

- (1) "An American Tragedy," 1933 Paramount TV: "The Burning Bed," 1985.
- (2) "The Bad Seed," 1956, Warner Brothers.
- (3) "The Emerald Forest," 1985.
- (4) "The Official Story," 1985, Argentina.
- (5) "A Place in the Sun," 1951, Paramount (re-make of *An American Tragedy*).
- (6) "The Burning Bed," 1985, television.

Section III

Lesson Plan Format for Responsibility: Moral Ownership

Note: Before preparing the lesson plan, review DA Pam 165-14, chapter 1 (Moral Leadership—Prevention of Suicide and the Moral Aspects of Safety).

2-10. Guidance to the Instructor

The topic of responsibility is not a particularly controversial one—everyone is for it. The problem in handling a discussion on this subject will be one of classroom interest and motivation. The instructor should therefore attempt to be especially creative and interesting in help-

ing soldiers internalize the theme that responsibility must be "owned" by each soldier.

a. *Training objective:* The soldier will be able to explain the purpose and objectives of Responsibility: Moral Ownership

b. *Conditions:* A conference classroom providing adequate space for the number of soldiers scheduled. The classroom will be equipped with the media facilities required for the instruction.

c. *Standard:* Standards are met when the soldier demonstrates an understanding of the subject as evidenced by his response to questions asked by the instructor.

d. Media and Equipment:

- (1) 16 mm projector.
- (2) Chalkboard.
- (3) 16 mm film, "If You Want to Dance."

e. Method of instruction:

- (1) Film.
- (2) Conference.
- (3) Discussion.

f. Lesson plan (time: 50 minutes):

(1) *Introduction (5 minutes):* Gain the attention of the group by relating a personal incident which will lead into the subject matter. Use film or novel examples as suggested in the Instructor's Resource Material. If preferable, use your own examples.

(2) *Explanation (40 minutes):* *Note:* A film, "If You Want to Dance," may be used to assist in making the points listed.)

(a) Definition of Responsibility.

Conscience—Internal guide of morality.
Law—External guide of morality.

(b) Kinds of Conscience:

Certain
Uncertain
Tender
Hardened

(c) Kinds of Law:

Army
Civil
Penal
Church

(d) Taking on responsibility:

Acquisition of knowledge
Decision

(e) Personal Responsibility:

Capacity for good—What I am.
Personal maturity—What I will become.

(f) Diminished Responsibility:

Fear and force
Ignorance and passion

2-11. Review (10 minutes)

a. The Army is only as good as its soldiers. Soldiers who fail to live up to their obligations can cause de-

plorable moral consequences for themselves, their peers, and those whose lives they touch.

b. Responsibility will find its basis in the standards set down in this session. Moral Ownership will be as strong as the beliefs of those who endorse it.

Section IV

Instructional Aids—Films

2-12. "If You Want to Dance"

The film *"If You Want to Dance"* (MF 16-XXXX) begins with three high school boys talking in a locker room after a physical education class. Their discussion provides the audience with different views boys have about responsibility for teenage sexual behavior and possible pregnancy.

The scene shifts to a hospital room where two unwed teenage girls, Chris and Judy, are discussing pregnancy and the choices they have made in dealing with their babies. As they talk, they express the girl's views about sexual responsibility.

In the final scene, Chris is visited by her boyfriend Jeff, while walking her baby in the hospital. Jeff's two locker room friends arrive to see Chris and Jeff arguing about adoption and who was responsible for the pregnancy. Jeff storms out of the hospital, triggering a conversation between his two friends in which one remarks, "If you really care about a girl, you don't get her pregnant in the first place."

(Note: This film will be in the system in late 1986. Check the Film Guide for substitute films.)

2-13. "Munro"

"Munro" (SF 16-241) is a witty, yet sobering, film that underscores the importance of seeing people in their individuality. Munro is only 4 years old but he is drafted into the Army by mistake. The film illustrates in a clear manner the ease with which people are overlooked thus reminding the viewer of the importance of taking responsibility.

Section V

Staff Orientation on Responsibility: Moral Ownership

2-14. Introduction (1 minute)

The objective is to instruct soldiers in the meaning of responsibility and its application.

2-15. Explanation (13 minutes)

Responsibility will be approached in a four-fold manner.

a. The meaning of responsibility and how it has bearing on the individual:

(1) Conscience.

(2) Law.

b. The obligation to assume responsibility:

(1) Acquisition of knowledge.

(2) The ability to make decisions.

c. Every soldier has personal responsibility:

(1) Where we are.

(2) What happens with maturity.

d. Diminished responsibility:

(1) Fear and force.

(2) Ignorance and passion.

2-16. Review (1 minute)

The soldier will be able to explain the purpose and objective of Responsibility: Moral Ownership.

Section VI

Summary of text on Responsibility: Moral Ownership

2-17. Purpose of the summary

This is not to be used in lieu of attendance at scheduled classes. It may be used for staff briefings and to alleviate the difficulty of supplying instruction for isolated detachments of five or fewer, such as ROTC, Recruiting, MAAG's and Missions which cannot use the training facilities of larger units.

2-18. Responsibility: Moral Ownership

a. Responsibility: Moral Ownership has become an integral part of the life of our soldiers. Each and every soldier is charged with this obligation. A lack of this attribute causes unit and personal disintegration.

b. Responsibility may be viewed under four categories, all of which are basic components of the term.

(1) Conscience and Law:

(a) Conscience is the internal light or force in our lives. It enables us to distinguish right from wrong; it helps us to act in the right way when it is developed properly.

(b) Unlike the innateness of conscience, law is extrinsic to our nature. In every walk of life and in every facet of society, law is an ever-present force.

(2) Assumption of Responsibility:

(a) Formal education and hard-nosed training increase personal and unit ability, i.e., responsibility.

(b) Our ability to make decisions usually goes hand in hand with acquired knowledge and training.

(3) Personal Responsibility:

(a) Our capacity for doing good is often limited by the obstacles we refuse to eliminate.

(b) Maturity is the hallmark of the soldier who knows he or she should grow and take positive actions to do so.

(4) Diminished Responsibility:

(a) Fear and force can hinder us from doing what we should.

(b) Ignorance and passion frequently cloud our intellect.

c. Ideally, soldiers should formulate a certain conscience before action. Laws should not be flaunted but rather respected. There should be a constant quest for knowledge and training and with their acquisition the ability to make sound and sure decisions. The truly effective soldier grows and subsequently matures in carrying out his or her obligations. Circumstances color

our actions. Ignorance should be replaced by acquired knowledge and training. Passion should be controlled. Fear should be tempered. Irresponsible force should be eliminated.

d. When people are responsible, all will benefit. Soldiers who care will be responsible. We can all learn from each other. Irresponsibility causes untold problems. Responsibility produces a better soldier and a better Army.

Chapter 3

Loyalty

Section I

Outline

3-1. Discussion of topic

Loyalty is a core *value*. It is a person's faithfulness to a cause, ideal or custom, an institution or another person. For soldiers, it especially involves a sense of dedication to our country, the Army and the unit to which we are assigned.

3-2. Teaching points

- a. *Basis of Loyalty.*
 - (1) *The Institution*
 - (a) Country—Fidelity to our nation
 - (b) Army—Faithfulness to our national defense.
 - (2) *The Unit*—Firm regard for the honor of the group.
- b. *Practicing Loyalty.*
 - (1) Toward self.
 - (2) Toward others.
- c. *Lack of Loyalty.*
 - (1) Lack of purpose.
 - (2) Lack of confidence.
 - (3) Prejudice.
- d. *Positive Aids to Loyalty.*
 - (1) Self knowledge.
 - (2) Self respect.
 - (3) Esprit de corps.

3-3. Introduction

Loyalty is a value which is normally developed and honed throughout a lifetime. In every phase of life, loyalty is a potential force. Our first exposure begins in our formative years as members of a particular family. Brothers and sisters quarrel and scrap but establish loyal family ties and stand by one another in a crisis. Young people don't always agree with the administrators of schools they attend but are protective of their school and its principles. Many children are reared with religious standards and strive to be loyal to them. As American citizens we take pride in our country and strive to adhere loyally to its Constitution. Those who choose the Army as a 3-year vocation or a life-long career must be loyal to its standards and tenets. Soldiers usually identify strongly with a particular unit, and their pride in its mission is exemplified by their constant loyalty.

a. For soldiers, loyalty encompasses two main areas—the Nation, including its Army, and the unit. We enter the Army as loyal citizens of our nation and soon develop loyalty to our unit. As soldiers, we should have

firm regard for the honor of the particular unit in which we serve.

b. Practicing loyalty embraces both ourselves and others. We must be men and women of principle who are loyal first of all to the high standards we set for ourselves. Then, secondly, we need to have standards of loyalty to our supervisors, peers and subordinates. Others expect loyalty from us; we in turn may expect loyalty from them.

c. Lack of loyalty arises from three main enemies: lack of purpose, lack of confidence, and prejudice. Lack of purpose or direction can adversely affect the loyalty of individual soldiers and entire units. If an individual or a unit lack confidence, productivity and efficiency will be undermined proportionately. Prejudice, like a contagious disease, can spread quickly, destroying loyalty. It is sad and disgusting to find discrimination on the basis of race, religion and sex.

d. Positive action counters a lack of loyalty. To know ourselves and our shortcomings is imperative. Disciplined military training strengthens loyalty. By polishing our skills and respecting our abilities we grow in stature and share our gifts with others. As the esprit of our military unit grows, each member becomes more loyal to that unit.

3-4. Explanation

a. *Basis of Loyalty*

(1) Loyalty to the Nation is basic to all other loyalties.

Question: Why does SGM John Smith, originally from Detroit, remain loyal to his high school football team and the Detroit Lions?

Discuss: Such values as understanding goals, personal enthusiasm for and total commitment to those goals, and the winning spirit.

Question: If SGM Smith somehow obtained his favorite team's "game plan" and signals, would he sell them to an opposing team for \$1000?

Discuss: How bedrock loyalty is more important than money—or ought to be for each of us.

Note: This discussion may lead naturally to a discussion of national loyalty and disloyalty, or treason. The instructor should vigorously pursue this subject.

Question: Is loyalty to our country the motivating force for serving in the military?

Discuss: More and more young people are entering military service. If economic or educational considerations spark one's decision to enlist, is loyalty necessarily undermined?

(2) Unit loyalty is important.

Question: What does lack of professionalism do to a unit?

Discuss: In-fighting, unhealthy competition and lack of motivation. (How can I get out of this chicken outfit?)

b. Practicing Loyalty

(1) Only a person of principle can be loyal positively to himself or herself.

Question: How does lack of self respect affect loyalty?

Discuss: If a soldier feels he or she is not worth much, he may "sell out" to gain the money which will give him "respect."

(2) Loyalty must be extended to supervisors, peers and subordinates.

Question: How does peer pressure influence loyalty?

Discuss: Loyalty to the wrong ideals.

c. Lack of Loyalty

(1) Lack of purpose or motivation diminishes the strength inherent in loyalty.

Question: Does mere physical presence generate loyalty?

Discuss: Our purpose in being in the Army.

(2) Lack of confidence in one's ability contributes to weak personal morale and ultimately dissension in the unit.

Question: What happens when you rationalize that you "can't do" something that can be done?

Discuss: Recall past obstacles that have been overcome and turned to your advantage.

(3) Prejudice is devastating in its ramifications, whether sexual, racial, religious etc.

Question: Do male soldiers show prejudice toward their female counterparts? Note: the instructor may wish to have women answer this question from their perspective.

Discuss: Determine ways of accepting people as equals.

d. Positive Aids to Loyalty

(1) Self knowledge enables us to know our abilities as well as our shortcomings.

(2) Self respect enables us to know our place and to take it with confidence in the unit. The self-respecting person can contribute his or her minority opinion—especially before decisions are made.

Question: Are we disloyal if we are not "Yes" men or women?

Discuss: The right to disagree.

(3) Esprit de corps is essential to unit identity.

Question: At what point in basic training did soldiers experience unit pride, or esprit de corps?

Discuss: The ingredients of esprit de corps, loyalty.

3-5. Conclusion

Loyalty is an important core value which must be developed in the soldier. This value must be exercised in relation to our nation and the Army. A unit lacking in loyalty is ill-suited to accomplish its mission. Lack of loyalty occurs when a soldier is not motivated or is

unable to contribute to his or her unit. Prejudice destroys loyalty. When we know and respect ourselves we are able to increase the esprit of our units through positive contributions.

Section II

Instructor's Resource Material

Note to instructor: The lesson plans in this Pamphlet discuss a variety of commercial films. Instructors may or may not wish to use this material, depending on factors such as student sophistication, personal preference, and VCR film rental availability—for film-clip illustrations.

3-6. Introduction

Two Academy Award winning films were produced in 1984 which had loyalty as the principal theme. One is fiction; the other is based on fact.

a. E. M. Forster wrote *A Passage to India* many years ago, and the novel has enjoyed sustained popularity through the years. David Lean, who had directed "*Lawrence of Arabia*" and "*Dr. Zhivago*," came out of retirement to adapt this novel to the screen. In the movie, we enter an India of yester-year when the country was ruled by the British and the caste system was very much in evidence. Mrs. Moore and her prospective daughter-in-law, Adela Quested, travel from England to India to visit Mrs. Moore's son, who is an obnoxious local British magistrate. Left on their own, the women decide to discover India and strike up a friendship with Dr. Aziz, an engaging Indian physician. Only an English teacher, Fielding, approves of this friendship. In an outing to the Marubar Caves, Adela accuses Dr. Aziz of attempted rape. He is imprisoned and brought to trial. The British community turns against him and only Fielding stands by him, going so far as to resign from the English Club and offering to give up his teaching career if the doctor is convicted. In a surprising turn of events, Adela withdraws her charges and Dr. Aziz is exonerated. Fielding's unswerving loyalty to the native doctor has triumphed.

b. In "*The Killing Fields*," correspondent Sydney Schanberg of the *New York Times* is assigned to cover the invasion of Cambodia. Dith Pran, a local journalist and translator is his right-hand man. Their mutual loyalty is the focal point of the movie. When the country falls to the communists, Schanberg escapes, but Pran elects to remain behind. During the next four years, Schanberg makes hundreds of inquiries about his lost friend, while Pran moves from prison camp to prison camp. Finally Pran escapes and is reunited with his American friend. This is a true story which reinforces the meaning of loyalty on a personal level.

c. We as soldiers need to develop a strong, long-term sense of loyalty. As a rule, our test will not be so severe as the teacher who championed a cause for the minority

nor so difficult as the journalist torn apart by the ravages of war. Loyalty must be an everyday core value personified by our attitudes in our unit, both toward the unit and individuals.

3-7. Explanation

a. Basis of Loyalty.

(1) Our Nation, especially in the Declaration of Independence and the Constitution, has formulated the standard for loyalty to our country and the Army of the United States. Allegiance to our nation is of paramount importance (e.g., to compromise our country by collaborating with the enemy should be unthinkable).

(2) Military life is founded on a basic concept of loyalty to an organization. The Army is our livelihood and demands our support and unstinted loyalty. (e.g., to "knock" the Army that employs us is the first step of disloyalty).

(3) Unit identity is important and establishes a special affinity and loyalty among those who work together (e.g., working hard to be the best unit on the installation).

b. Practicing Loyalty.

(1) Loyalty begins with the individual. We all set principles and standards for ourselves and are disappointed when we deviate from them (e.g., to establish good eating and exercise habits and wholesome relationships with others).

(2) Loyalty towards others is a natural consequence of loyalty to self. Friendships are built on our caring for one another and our respect for the positive principles practiced by others. (e.g., we respect a friend who does not drink alcoholic beverages; we don't mock that person or try to change his or her lifestyle).

(3) "Witness" was one of the major motion pictures of 1985. A young Amish boy witnesses a murder in Philadelphia at the train station where he and his widowed mother are enroute to his father's funeral. The detective assigned to the case is jolted when the youngster makes a positive identification of the murderer, who is a member of the police force. The detective is critically wounded but escapes with the widow and her son to the sanctuary of the Amish community. He is nursed back to health. There is a conflict of Amish principles—between harboring the stranger with a gun and their belief in nonviolence. Which loyalty is the stronger? A love story ensues where religious principles and lifestyles are in contrast. Once again, where do loyalties rest? The detective triumphs in winning his case and goes back to his accustomed lifestyle. The widow's lifestyle and religious beliefs will not allow her to follow the one who has changed her life.

c. Lack of Loyalty.

(1) Lack of purpose in life can adversely affect loyalty. When an individual is lacking in motivation,

apathy carries over into his or her relationship with the unit (e.g., never support unit functions; continue to be a loner).

(2) Lack of confidence limits a person's ability to be involved in unit identity (e.g., I don't do something because I'm afraid of criticism).

(3) Prejudice destroys unit loyalty. Differences in sex, race and religion must be respected (e.g., I won't associate with him because his wife is Korean).

(4) Marjorie Kinnan Rawlings won the Pulitzer Prize in 1939 for the novel *The Yearling*. In 1946, it was turned into an award-winning screen play. In the play, the Baxters are poor farmers in Florida who barely eke out a living from the land. The mother is hardened and seemingly incapable of love, due to the loss of three children. Her husband is a man of faith and tries to encourage their young son, Jody, to make something of himself. Jody doesn't have much purpose in his life and is totally lacking in confidence. His life changes when he adopts a motherless fawn. When his father is stricken with illness, he learns to care for the crops. His firm loyalty to the fawn has helped him to mature and identify with his family. When the fawn destroys the crops repeatedly, the parents decide the animal must be shot. Jody hates his parents and wanders off for three days. Finally, he returns home aware of the loyalty he owes his parents and recognizes their decision as the right one. With the return of the lost child, the mother is finally able to love.

d. Positive Aids to Loyalty.

(1) Self knowledge permits us to examine ourselves and eliminate negative aspects of our personality (e.g., to overcome areas of weakness, we can seek advice from competent persons).

(2) Self respect helps us to develop our talents and share them with others (e.g., the willingness to help others and to share our gifts is a positive way).

(3) Esprit de corps reinforces unit loyalty. Only when we have a common goal will the mission be successfully accomplished (e.g., everyone contributing to give the unit a winning spirit).

(4) The 1982 award-winning film "*An Officer and a Gentleman*" deals with these three points. Zack Mayo lost his mother early in life and has had a strained relationship with his alcoholic father. He has been a loner and a drifter but somehow managed to finish college. His decision to attend Naval Aviation Officer Candidate School is a radical choice for him. The 13 weeks of the training program are relentless. Zack meets a real challenge in Sergeant Foley, a no-nonsense drill instructor. The young candidate doesn't know the first thing about loyalty. He doesn't like himself; he uses other people and hates the system. Only when he decides to accept himself and work with others do we see a chance for survival. It is the esprit of the group and its necessity that brings about a true change in our hero.

Through loyalty, Zack becomes a man of principle, gains the respect of others, and becomes a graduate.

3-8. Review

Loyalty is a core value. The basis of loyalty is spelled out in the great documents on which our Nation was founded. As soldiers we bear true faith to our country and the Army of the United States. This is reinforced with our identity with a particular unit and our loyalty to it. Practicing loyalty is first established on an individual basis and then, by way of extension, to others. Lack of loyalty exists if our life has no purpose or our character is devoid of confidence. Prejudice destroys loyalty. Self knowledge and self respect enhance loyalty. Esprit de corps flourishes only when there is loyalty.

3-9. Suggested reading and viewing material

a. Novels:

Forster, E. M., *A Passage to India*. Harcourt, Brace and World, Inc., 1924 Rawlings, Marjorie Kinnan, *The Yearling*, 1939.

b. Films:

"The Killing Fields"	1984
"An Officer and a Gentleman"	1982
"A Passage to India"	1984
"Witness"	1985
"The Yearling"	1946

Section III

Lesson Plan Format for Loyalty

Note: Before preparing the lesson plan, review DA PAM 165-14 (Moral Leadership—Prevention of Suicide and the Moral Aspects of Safety), chapter 1.

3-10. Guidance to the Instructor

The core value of loyalty should be well understood. Collaboration with the enemy has surfaced once again—with disastrous results for our country. For money, men have sold national secrets—violent acts of disloyalty to our nation. The instructor should endeavor to create interest in this value and inculcate in soldiers that loyalty is a trait to be adopted by all.

3-11. Lesson Plan

a. *Training Objective:* The soldier will be able to explain the purpose and objectives of loyalty.

b. *Conditions:* A conference classroom providing adequate space for the number of soldiers scheduled. The classroom will be equipped with the media facilities required for the instruction.

c. *Standard:* Standards are met when the soldier demonstrates an understanding of the subject as evidenced by his response to questions asked by the instructor.

d. *Type:* To be determined by the instructor.

e. *Time:* 50 minutes.

(1) *Introduction (5 minutes):* Gain the attention of the group by relating a personal incident which will lead into the subject matter. Use film or novel examples as suggested in the Instructor's Resource Material.

(2) *Explanation (40 minutes):* (Note: A film "*Loyal Opposition*" may be used in making the points listed.)

(a) *Definition of Loyalty*

(b) *Basis of Loyalty*

The Nation and the Army
The Unit

(c) *Practicing Loyalty*

Towards Self
Towards Others

(d) *Lack of Loyalty*

Lack of Purpose
Lack of Confidence
Prejudice

(e) *Positive Aids to Loyalty*

Self Knowledge
Self Respect
Esprit de Corps

3-12. Review (10 minutes)

a. Our country's future depends on the loyalty of its citizens. The Army is only as good as its soldiers. Loyalty to the principles of the Army of the United States helps form good soldiers. Disloyalty destroys the moral fabric of society and the unit.

b. The basis for loyalty has been established in this session. Loyalty will be as strong as the convictions of those who subscribe to it.

Section IV

Instructional Aid

3-13. Film

The film "*Loyal Opposition*" tackles the problem of family loyalty. Connie Dolan has recently come to live with her mother after the remarriage of her father. At mid-year in her senior year of high school, she finds that friendships are hard to establish. To compound matters, her mother is an English teacher at the school who is regarded by the students as a strict and demanding instructor. Paul Case is the star of the basketball team and also one of Mrs. Dolan's inferior pupils. In order to play in the championship game, Paul must pass all his exams. His English test doesn't meet her standards.

In order to get a passing grade from her mother, Paul claims to love Connie. He cajoles her into asking her mother to give him a passing grade. Connie is torn apart by his request, on the one hand, and loyalty to her mother, on the other. Her supposed new friend becomes the central issue.

Mrs. Dolan is infuriated at her daughter's request and they quarrel bitterly. Later on mother and daughter

reconcile and Mrs. Dolan tells Connie that she will pass Paul, because her first loyalty is to Connie. Connie is so moved by her mother's love for her that she refuses to let her mother's loyalty to her compromise her mother's principles.

Connie attends the championship game and is publicly rebuked by Paul who is sitting out the game. Gradually the student body turns to Connie. They admire her loyalty to her mother and her strength of character.

Section V

Staff Orientation on Loyalty

3-14. Introduction (1 minute)

The objective is to instruct soldiers in the meaning of loyalty and its application.

3-15. Explanation (13 minutes)

Loyalty will be approached in a four-fold manner.

a. *The Basis of Loyalty.*

- (1) The Nation, including the Army.
- (2) The Unit.

b. *Practicing Loyalty.*

- (1) Toward self.
- (2) Toward others.

c. *Lack of Loyalty.*

- (1) Lack of purpose.
- (2) Lack of confidence.
- (3) Prejudice.

d. *Positive Aids to Loyalty.*

- (1) Self knowledge.
- (2) Self respect.
- (3) Esprit de Corps.

3-16. Review (1 minute)

The soldier will be able to explain the purpose and objective of loyalty.

Section VI

Summary of text on loyalty

3-17. Purpose of the Summary

This is not to be used in lieu of attendance at scheduled classes. It may be used for staff briefings and to alleviate the difficulty of supplying instruction for isolated detachments of five or fewer, such as ROTC, Recruiting, MAAGs and Missions which cannot use the training facilities of larger units.

3-18. Explanation

a. *Loyalty:* This core value must become an essential ingredient in our soldier's characters. Each person in the military is a custodian of this attribute. A lack of loyalty has adverse effects upon our country, the Army and the unit.

b. Loyalty may be considered under four headings.

(1) *Basis of Loyalty:*

(a) The Nation, in its basic documents, sets the standard. Allegiance to our nation's Constitution and fidelity to our oath of office in the Army of the United States are the embodiment of loyalty.

(b) The Unit, and identification with it, assumes loyalty. When soldiers establish this value, the goals and mission of the Unit are more readily realized.

(2) *Practicing Loyalty:*

(a) Principles must be part of our lifestyle. Quality individuals develop solid loyalties.

(b) Attention to personal quality leads to regard for others. Friendship is based on our ability to recognize and respect the principles of others.

(3) *Lack of loyalty:*

(a) Where individuals and units lack purpose and motivation, loyalty will be undermined.

(b) Confidence is believing in ourselves and our ability to accomplish set goals. When trust is lacking, a soldier seriously limits his or her ability to practice loyalty.

(c) Prejudice is not innate. It is taught or acquired. Our nation was founded on the principles of religious freedom and the Civil War was fought to eliminate slavery. We cannot subscribe to loyalty if we are biased in our dealings with our fellow human beings.

(4) *Positive Aids to Loyalty:*

(a) Self knowledge builds character and develops an individual's strengths. This enables one to formulate principles which will guide his or her life. Loyalty to good personal standards is essential.

(b) With knowledge comes respect. As we learn to improve attributes and eliminate our weaknesses, we gradually develop loyalty both to ourselves and to our unit.

(c) Esprit de corps is the foundation of unit loyalty. When good, well-trained soldiers pull together, the unit is strengthened, the Army is enhanced, and our nation is well served.

c. Loyalty is a core value. It is a soldier's faithfulness to his country, the Army and the unit. Loyalty is first developed within ourselves and then extended to others. The very basis of friendship depends on the development of loyalty in our relationships. Obstacles, however, can hinder the development of this attribute. One obstacle is lack of purpose, of motivation. Another is lack of confidence. A third is prejudice. Together they undermine loyalty.

d. Self respect comes from good family training, and from sound education and military training. Soldiers—knowing, respecting and working well with other soldiers—develop esprit de corps in their unit. Good esprit is the personification of loyalty.

e. Loyal citizens increase the prestige of our country. Loyal soldiers improve the image of the Army of the United States. Esprit motivates a unit to accomplish the mission. Loyal soldiers are good soldiers.

By Order of the Secretary of the Army:

JOHN A. WICKHAM, JR.
General, United States Army
Chief of Staff

Official:

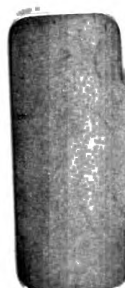
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